

DR. SWARTLEY DENIED TENURE BECAUSE HE IS A REBEL

HIS ARTICLE IN THE *INQUIRER* EDITED TO LESS THAN HALF ITS ORIGINAL SIZE

Dr. William Swartley, Associate Professor of Psychology, claims that his "controversial" ideas in a recent series of articles in the Philadelphia Inquirer titled "The Rebels and Their Critics" were one of the reasons he was denied tenure at CCP last August.

Dr. Swartley, who is now in his third and final year at CCP, has taught both Psychology and a special training course for City employees on the urban crisis.

During an exclusive interview

with THE COMMUNICATOR, Dr. Swartley explained that the quality of his teaching has never been criticized. In fact, on the same day he was told the College does not plan to rehire him next year, he was given a copy of the only official evaluation of his performance here. His "Effectiveness and competence as a teacher" was described as "very good."

In addition to his being considered a rebel by the College administration, Dr. Swartley is try-

ing to determine through the Faculty Affairs Committee of which he is a member, if the college has an unofficial policy of keeping Associate Professors only three years (until they gain tenure) and then replacing them with lower paid teachers just out of graduate school.

Dr. Swartley included among his controversial activities the leading of a nude encounter group at the Center for the Whole Person and that he is a minister

in the Church of the Awakening which asked the Department of Justice at a hearing last June to restore its right to use a psychedelic substance in its religious services. He also believes that some people in the CCP administration consider his views on white racism in the U.S. too militant. He was forbidden to include a lecture on "The History of Slavery in the United States" in his course for City employees last year. Dr. Swartley also sup-

ports the formation of a faculty union to strengthen faculty participation in the determination of College policy.

Dr. Swartley's article in the Inquirer was edited to less than half its original size. Dr. Swartley furnished THE COMMUNICATOR with the full text which is being published so students can better determine if his rebellious ideas are a threat to their education.

COMMUNITY COLLEGE OF PHILADELPHIA

THE COMMUNICATOR

Volume V - No. 5

29 October 1969

AID WIRE DRAWS NEAR

Friday, October 31, at 4 p.m. is the definite last day that an application for Financial Aid will be accepted. In order to be eligible to receive this aid, a complete application consisting of the application, and a Parent's Confidential Statement must be submitted.

Financial Aid is granted to students who find it difficult to provide for the full cost of a college education through their own and their families reasonable efforts. Financial Aid decisions for the

coming Spring Semester will be mailed no later than December 5. Funds for this aid are provided by the College itself, Federal Government and the Pennsylvania Higher Education Assistance Agency. Some of the programs are as follows: Community College of Philadelphia Grants, Educational Opportunity Grants, National Defense Student Loans, College Work - Study Program, Nursing Student Loans and Grants, Pennsylvania Higher Education Assistance Agency Grants and Loans,

and Law Enforcement Education Program Grants and Loans.

The term "financial aid" includes grants-in-aid (the granting of money for which repayment after the termination of studies is expected), and employment (the awarding of a job which will guarantee a certain income during the year.) Any questions concerning financial aid should be referred to the admission counter in the lobby. Financial aid applications are also available at the counter.

TO PRE-REGISTER FOR SPRING, ONE MUST SIGN-UP WITH ADVISOR

The Counseling Department has sent out letters requesting that every full-time student sign up with his assigned advisor in order to pre-register for the Spring 1970, term. Pre-registration began on October 20 and ends on November 21, 1969. If you DID

NOT receive a letter regarding pre-registration, please contact Miss Kathy Haefner in the Counseling Center so that she may assign you to an advisor. In order to save yourself from future anxiety, from being closed out of courses you want, etc., it is IM-

Pre-registration materials which should be obtained prior to the students meeting with his advisor, can be obtained at the registration counter in the Grand Court.

from the E.R.C. Staff

VISA OFFERS DISCOUNTS FROM AREA DEALERS

VISA (Varsity International Student Association), an organization which offers to students a means to purchase goods at a discount rate, will be at the Community College campus the first week of November to offer to our students their discount membership.

For a small \$2 membership fee, the student can receive discounts from participating businesses which include clothing stores, boutiques, beauty salons, barber shops, theaters, restaurants, rec-

ord shops, service stations, ski resorts, and sporting goods stores.

A VISA member can use his card for special rates at most Hilton and Sheraton hotels and can take advantage of holidays in Europe at reduced rates.

Mr. Goldstein, VISA representative at CCP, indicated that during his first visit the first week of November, each sale of a VISA membership will include a premium gift to the buyer. Mr. Goldstein will have his setup down in the Main Lobby.

MR. LEWIS HELPS YOU TO TRANSFER

A large number of CCP students attended the College Transfer Seminar Thursday, October 16, in room 316, to discuss general and individual problems with Mr. Paul Lewis, counsellor.

Temple University stole the show when a student requested information about its Liberal Art Curriculum and another student interrupted to confide a personal conflict she had had with Temple's administration.

Mr. Lewis offered help toward the writing of a letter to gain admission to Temple University.

(Continued On Page 7)

SOCIAL MIXER
FRIDAY
Oct. 31
8:00 P.M.

THE HUMANISTIC REVOLUTION

By Wm. Swartley, Ph. D.

We are in the midst of a vast social revolution. Because there are those in the "establishment" who still think in terms of a simple generation gap and because the humanistic revolution does not yet have a manifesto, this is an attempt at one. I can speak only for myself, but I believe I am sufficiently in touch with the revolution within myself to speak for other humanistic revolutionaries. The humanistic revolution is

world-wide and is the first world revolution in history. In spite of iron and bamboo curtains, crude dictatorships, credibility gaps, and public relations consultants, the revolution is spreading, without any central direction, in Mexico, China, Canada, Russia, and the U.S.A., France, Yugoslavia and even Cuba. It is similar to the revolutionary movement which spread across Europe in 1848, but a second

(Continued On Page 6)

CERTAIN ADMINISTRATORS EMPLOY ARBITRARY MEASURES TO HARASS CCP'S NEWSPAPER; EDITORS RETALIATE

By THE COMMUNICATOR

With the appearance of each issue of THE COMMUNICATOR this current semester, the Administration of Community College of Philadelphia has not once failed to express dissenting views concerning the contents of the periodical. In fact, this act is looked upon by the staff of THE COMMUNICATOR as nothing as nothing short of tradition.

CHAPTER ONE

The latest episode in this relationship occurred on Thursday, Oct. 16, exactly one day after the previous issue to THE COMMUNICATOR became available, when,

at the time of 4:40 p.m., Joseph R. Gomez, Editor-in-Chief, became the recipient of a memorandum distributed by the Dean of Students, Dr. Paul M. Sherwood. Copies were also received by Mr. Eugene Leach, faculty advisor to the paper, and Mr. George Field, Director of Student Activities.

In the memorandum, Dr. Sherwood expressed the desire to meet with the editors and staff of THE COMMUNICATOR in order to establish definite guidelines governing the paper till semester's end, and to obtain the written editorial policy of THE COMMUNICATOR

(Continued On Page 3)

WHY EDUCATIONAL RESOURCES CENTER

If you've been to the front door of the erstwhile "Library," possibly you've noticed the "Educational Resources Center" bit. What happened? Is it a whim or are we trying to tell our world something?

If there is some question in your mind—come in and let us show you around. The Main Level and the Mezzanine look pretty much as always. Books and periodicals are strewn about in a normal manner for a "Library." This is to be expected. For several thousand years the word "library" has suggested a collection of material in some printed form that could be read with nothing but a good pair of eyes and some acquaintance with the written language.

In the Lower Level, things look a little different this Fall. There are some new walls, new counters, and a new arrangement of carrels. The most apparent change shows up when you take a close look at the carrels and find them equipped with dials and then, looking around, you notice some students wearing headsets with a far-away look. Back of a glass partition there are electronic consoles and tape decks whirling and ticking. Equipment

which once was used exclusively for the Language Department is being brought into use for many other subjects. Some professors are taping their classroom session so that if a student misses a class or would like to review, the proceedings are recorded and available in the Lower Level of the ex-Library. A special lecture presenting a subject from a new or different angle, or a concert perhaps taped by a famous person, could be available to be dialed into from a carrel.

You can't tell by just looking around that in addition to over 40,000 books we now have 2,857 reels of microfilm, 4,800 slides, 1,570 records, 1,000 pictures, 196 film loops, 102 16 mm. films, filmstrips, transparencies, cassettes, tapes, etc., all with the appropriate equipment to use it on.

We are ready now to circulate much of it to students for in-house use; some of it can go out. We hope that soon all of our collection will be available, at least for use here.

How would we ever get a chance to explain about our new dimensions, if we went on calling this facility a "Library." Everybody

knows what that is—or if they don't they would be careful not to ask. "Educational Resources Center" is something that needs explaining. It is a "Library" plus many innovations that utilize modern technology in an area where it is long overdue. The equipment and software exist and are available, so why not take advantage of them.

There are figures that support to show that most people remember some of what they read, more of what they hear, but most of what they hear and see. We hope to supply the means for trying all the manners of approach and, with luck, we should have a greatly enlarged Honor Roll.

We would welcome any constructive suggestions for meeting your informational needs.

If you were not aware of the fact, the E. R. C. and its facilities are available on Saturday from 11:00 A.M. to 5:00 P.M., Sundays from 1:00 P.M. to 5:00 P.M. If you want to avoid that Public Library crush and get something accomplished, come on in—Oh, bring along your I.D. card.

The Communicator



Official Periodical published by the Students of Community College of Philadelphia, 34 S. 11th Street, Philadelphia, Penna. 19107. Opinions expressed in columns are not necessarily those of The Communicator. Phone: LO 9-3680 (Extension 200).

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TERRENCE DEVLIN

ONLY THE YOUNG

He was carried away, what pieces there were, in an olive drab plastic bag. He got zapped just a couple of days after his nineteenth birthday. The mortar shell landed just a couple of yards away; he never even felt it. I didn't know him, and neither did you, but he was, supposedly, fighting and dying for us in Vietnam.

Strange thing, he never voted for Nixon or anybody in '68, but just the same he is dead. He was, as millions like him, denied the privilege to choose our leaders. Maybe he would have voted for Nixon, but that is irrelevant to his remains.

This is a rather dramatic way of bringing home one of several cases for the enfranchisement of the eighteen year old.

It is certainly contrary to basic fairness to ask someone to die for a cause while never having any say in whether the cause is just. Only Congress can declare war but the soldier under twenty-one can't vote for that Congressman. The President and Congress have their hands in the draft laws, but those drafted and sent to die are not represented. Also, here at home, mature adults wonder why so much defiance of authority. Blatant discrimination is my answer. Men can be denied their freedom, even their life, but are not deemed enough to cast a vote in an election.

Eighteen year olds can and are arrested and tried as an adult. Being treated as a boy and then being asked to act like a man is certainly a frustrating experience. It leads one to question and wonder and ultimately deny the authority which imposes this idiom. The

constitution gives the authority to the state to set regulations on voting requirements. It does not, though, restrict that great phrase "life, liberty, and the pursuit of happiness," necessarily to those over the age of twenty-one.

Now to a subject near and dear to the heart of every American: Taxes. Recall one of this country's great moments when Patrick Henry, rising in anger against the British Commonwealth said, "Taxation without representation is tyranny." Well, aside from any other aspect, we have tyranny in that respect. There are literally millions across this country who, between the ages of eighteen a twenty-one, are denied representation. Yet, they pay a substantial amount of taxes to various levels of government. Everyone understands money and must realize the inequity of not voting while being asked to pay the exuberant taxes of today.

The enfranchisement of eighteen year old voters is in the hands of the state legislatures as directed by the constitution. Therefore, to change the law we must make the politicians see the wisdom and logic and, above all, the gain they may receive by allowing the eighteen year old to vote. I think it is not at all illogical to say the twenty-one year old only ten years ago was somewhat less knowledgeable than his eighteen year old counterpart today. Votes, the main stay of the politicians, could certainly be extracted from the young who have shown an ever increasing interest in today's politics.

DO YOU HAVE A SUGGESTION FOR IMPROVING COMMUNITY COLLEGE? MAYBE YOU HAVE SOMETHING YOU WANT SAID. WRITE YOUR LETTER AND SEND IT TO THE EDITOR OF THE COMMUNICATOR. LETTERS MUST BE BRIEF. WE WOULD LIKE TO HEAR FROM YOU.

Editorial Column

"COLLEGE BRED MEN SHOULD BE AGITATORS TO TEAR A QUESTION OPEN AND RIDDLE IT WITH LIGHT AND TO EDUCATE THE MORAL SENSE OF THE MASSES."

WENDELL PHILLIPS

A LOOK AT EQUALITY OF EDUCATION

In keeping with the times, the size of the student mass in this country's colleges and universities, continues to grow immeasurably. Whereas only two percent of America's young people attended college a century ago, well over forty percent do so today. With size, comes power, and the nearly seven million students in college today have indelibly scorched the political annals of this country with their unlimited influence.

The painful last days of office and downfall of Lyndon Johnson is scored to their credit, along with the failure of the Democratic Party to make it at the polls last November.

As higher education reaches gargantuan proportions, it grows increasingly dependent upon the government for the financial support so extremely vital to its existence. More than half of all college and university revenues are elicited from public treasuries. Total government financial aid to higher educational facilities currently overshadows both the public welfare and public housing programs for the poor.

But the aspect of college which has changed the least, is the fact that financial status is an important factor in determining who shall attend a college and who shall not. In the words of the Kerr Commission, fifty percent of today's students come from the wealthiest twenty-five percent of the population, while only seven percent come from the poorest twenty-five percent.

Even in California, where there is no tuition and higher education is (theoretically) open to everyone, these facts hold true. Studies have shown that the University of California is attended mainly by offspring of the state's wealthiest families, while children of poorer families are compelled to attend junior colleges, if they make it up that far. Government subsidies to the more affluent students are 400 percent greater than they are to the less affluent ones.

W. Lee Hansen and Burton A. Weisbrod, in an article in The New Republic, state that "the claim that the American system of higher education contributes to equality of educational opportunity is largely fiction."

The ambience surrounding today's college students is one of a new ideal. Vociferations for an attempt to put the full force of democracy to work on the national level are abundant. The college crowd wields more power than ever before. Isn't it time things changed?

STATEMENT OF PURPOSE

The institution of higher education located at 34 S. 11th St. in the city of Philadelphia, Pennsylvania, is far from being a full college. Its Main Building does not fully satisfy the present student population; the Student Activities Annex, which was not completed in time for the Fall Term, still awaits anxiously; Student Government is not the procedure by which the CCP studentry can determine its own affairs; many administrative policies remain unstated and we, like a lost generation, are just beginning to coalesce as a sound studentry.

What need do we have then for a student newspaper?

The above question is answered by one word — COMMUNICATIONS. In this single word we have managed to state our policy, set our goals, and define our area of operations. The need for a centralized mode of communications has been felt since the first day this institution of higher learning began functioning.

THE COMMUNICATOR exists to satisfy the need for communications. The present staff has invested countless hours of work and thought to satisfy this need. Our editorial columns are not the final word; they are just a beginning. We are opened to express the opinions of students and faculty. Also, we believe that the studentry and faculty have a right to know just what the Administration is saying, doing, and thinking. Therefore, we hope that the students and faculty and administration are aware of the fact that the best way to communicate with us is through the time honored "Letter to the Editor."

We cannot, and must not, confine our communications to one phase — that of students. Think of the groups into which we fall: Philadelphians, Pennsylvanians, and United Statesmen to name but three. As thinking members of the World Community we must be concerned with this city, this state, this nation. Urban redevelopment may one day affect us directly; Pennsylvania's Aid to Higher Education Act already has. Can we ever ignore the war in Vietnam?

We will on occasion reprint excerpts from other school papers, magazines, or almost any source available to us. We must make it quite clear from the very start that we will not agree with everything we reprint, that it need not express our opinion or the opinion of this college and that we do so only for the sake of honest communications. We do not ask that you agree with us on all things — we ask only for a sincere attempt at communication — that will be our basic guideline and our policy.

LATE BULLETIN

EMERGENCY FUNDS ARE AVAILABLE FOR VETERANS WHO DO NOT RECEIVE CHECKS IN THE BEGINNING OF NOVEMBER.

MORE INFORMATION SOON

JOSEPH R. GOMEZ

A Call To Arms - Phase One

The sun of the silver sky shone and with its October 15, brilliance came the sweet morning air of revolution.

It was a day in which every step you took made you feel that much closer to liberty and freedom and justice. There was in the imagery of the moratorium event not only idealism; the rallying scenes were also very, very realistic.

The white arm band of the pamphleteer and the clenched black fist of a Panther who yelled, "Hell NO, we won't go!"

The sight of young men up on platforms setting fire to their selective service documents.

The response of the same Panther who once again yelled, "Don't burn your draft card, that's nothing. Look in front you, burn down City Hall. As a matter of fact, burn down Washington when you get there next month."

Fellow citizens, for that matter, let's burn down the District of Columbia right now. Let us burn it with words, rallies, and demonstrations. Waive your clenched fist twice as hard and stomp your feet until the Presidential Palace crumbles to the ground.

The moratorium's commitment to revolution lasts not until the end of the occasion. The commitment to revolution is a vocation. It is the freedom call to our desired devotion.

The movement is a strong inclination to a particular change in policy and this requires the constant, faithful support of the citizens. Then, with superior steadfastness and loyalty, the students of this country's colleges and universities should continue the drive towards power to the people.

The current members of the ruling elite have proved themselves not reflecting the desires of the populace. For this the ruling elite can be classified as oppressive and the United Statesmen no longer dwell in a free society.

The movement is to marshal the people together so that their grievances can greatly magnify the revolutionary echo. The war for peace is to change to the war for power.

However, in the first phase of this revolutionary movement, one great turnover needs to be accomplished. The peace advocates and

pacifists must realize that the present system will force them to comply with existing mandates. To what extent should a peace advocate go when he or she is forced to comply with existing mandates that are completely alien to one's conscience? If one is forced to comply, one shouldn't retaliate with wholesale non-violence.

The seed of national revolution is to flourish when the people, oppressed and violated, stand ready to force the system into submission.

Only an aggressive (not violent) populace incorporated in a revolutionary movement will some day be able to reap the benefits of what is taking so much effort, sacrifice, and dedication.

We know the system is slowly tumbling down because of their Vietnamese escapade. So to increase the degree of the system's inward decay, it is the people's destiny to create one too many Vietnams and to create these right here in our own soil. The unification of the Community-Cong movement is imminent.

CCP's STUDENT NEWSPAPER

(Continued From Page 1)

along with the staff framework and a detailed operational flow-chart of the entire COMMUNICATOR staff. Many members of the studentry, faculty, and Administration had voiced concern over the welfare of the paper, according to Dr. Sherwood, who inferred that he was at fault because in his estimation, he might have let certain people become editors who were not actually qualified to assume the responsibilities accompanying the positions. The proposed meeting would therefore be not only for the good of THE COMMUNICATOR, but for "the good of the school."

Upon reading the letter, Mr. Gomez relayed all the requested information to Dr. Sherwood, accompanied by a hand written letter stating; "Here is the information you requested. I think that you should not take the blame for the way THE COMMUNICATOR is going. You have lent THE COMMUNICATOR staff a great service. This is true because you have kept out of the way, and this is good not only for THE COMMUNICATOR staff, but also for the school. I do not think a meeting is necessary." After placing this in the possession of Dr. Sherwood's secretary, Mr. Gomez returned to THE COMMUNICATOR office on the Mezzanine.

At 5:15 p.m., Mr. Field, on his way out of the building, dropped by to pay his respects. He inquired if an appointment had been made with the Dean of Students and upon receiving a negative reply, Mr. Field became infuriated and threatened the Editor. "Fire came out of his nostrils and mouth," an eyewitness reported. "Take heed Jose," Mr. Field warned, "because you have to listen to us. You go and set up an appointment with the Dean of Students because he has requested so." "Sir," replied Mr. Gomez, "the way I understood the memorandum is not the same way you understood the memorandum. It is my impression that Dr. Sherwood left the question of having the meeting open, and since I did not think a meeting was necessary, I told him so." Dr. Field reiterated his previous statement and exited.

CHAPTER TWO

The next day at 9:05 a.m., Mr. Field informed a member of THE

COMMUNICATOR staff that actions were being taken to suspend publication of the paper. When Mr. Gomez received this information, he contacted Mr. Evan Seymour, Chairman of the Teaching Faculty Senate.

In Mr. Seymour's office, the pair reviewed the Students' Bill of Rights which had been passed by the Board of Trustees. The document indicated that Mr. Fields' actions were in clear violation of its statutes. News Editor, Marc Werlinsky promptly arrived on the scene and the trio proceeded on to Mr. Field's office where they were greeted with "Good day gentlemen, I have nothing further to say." (Mr. Field later remarked that he had been told that only Mr. Gomez had requested to see him, hence his brusqueness.). But they still remained. Upon being asked his reasons for canceling publication, Mr. Field made note that publication of THE COMMUNICATOR had not been canceled "yet" but would be if more school news did not appear on its pages. "I want it clear that what goes on in this building is going to be published."

Mr. Gomez perceived this as a matter of attempted censorship but Mr. Field claimed that the only thing he could not censor, as the Bill of Rights states, is editorial policy, and this was not a case of editorial policy. "Yes, it is," countered Mr. Seymour, "that's up to him what he wants to publish." Mr. Field leveled a number of charges concerning the paper's lack of coverage of school events only to be informed that the paper had taken care of all these matters. Mr. Field, noticeably angered, placed a call to Dr. Sherwood, Dean of Students.

The scene now shifted to a rather lengthy table in Dr. Sherwood's office. Seated at the two opposite ends were Mr. Seymour and Dr. Sherwood, while Messrs. Gomez and Werlinsky sat facing Field and Mr. Richard Hoge, his assistant. Mr. Gomez was presented with the copy of the letter he had sent to Dr. Sherwood the day before. Dr. Sherwood asserted he had a right to meet with the staff and not be told, "Mind your own business, you dirty old man," Mr. Gomez agreed that a meeting should be held.

Echoing the words of his own letter, the Dean of Students remarked, "There is concern from a lot of people around here that the newspaper is not fulfilling its function." "There is nothing in the

student's Rights and Freedoms that says we have to have a newspaper," Mr. Field added. He went on to state that, "Editorially I feel the paper is much improved. In editorial policy . . . I would say it has much to be desired." (What was that again?).

It seemed that Mr. Field was perplexed as to why Mr. Seymour was involved in the matter, and an extremely long and trivial argument centering around the legality of his presence rode the meeting to a close. Out of the tumult of active voices was heard the likes of, "I don't come into your classroom, don't come into my office," and "But, it's all a matter of perception." When it was seen that no definite answer would be arrived upon, all agreed that enough had been said for one day. Messrs. Seymour, Gomez, and Werlinsky left the office to the tune of Mr. Field who prophesied, "Certain changes would have to be made concerning the newspaper."

It was arranged for THE COMMUNICATOR staff to meet with Dr. Sherwood on Tuesday, Oct. 21, at 11:15 p.m.

This incident has served to darken the path of THE COMMUNICATOR. The Editor-in-Chief has repeatedly faced threats of a possible firing by Mr. Field, who is of the conviction that he wields the Sword of Damocles atop the fate of THE COMMUNICATOR. He has now been joined by other administrators.

In the administrations of previous editors, THE COMMUNICATOR served merely as a pawn in the hands of the Administration. Times have changed. THE COMMUNICATOR has reached that inevitable stage in its evolution where it must assert its independence as a newspaper run by the students of Community College of Philadelphia, and subject to the opinions and ideas that they desire to express.

THE COMMUNICATOR is a sleeping giant no more, but has awakened. Of course, the editors realize, there are limits to what one may do concerning the paper's contents. Their only obligations, as editors of THE COMMUNICATOR, is to the paper itself, and to the studentry unlike paid officials whose obligations are to the institution. At no time will the editors cede to outside domination. But if the time shall come when the contrary arises, then Community College of Philadelphia shall tremble.

NOTICE

The Upper Lounge of the new Academic Annex Will Be will be the site of Dr. Bonnell's next Open House. This will take place on Thursday, November 6, at 3:35 PM A large turn-out is expected.

ISSUES and ANSWERS

LETTERS, ANSWERS, AND REBUTTALS WILL APPEAR ONCE AGAIN IN THE NEXT ISSUE.

EDITOR

SUPPORT OPERATION SANTA CLAUS

REGARDLESS OF HOW YOU FEEL TOWARD THE VIETNAM WAR, HELP MAKE LIFE EASIER AND MORE BEARABLE FOR OUR BOYS ON THE BATTLEFIELD.

MEET WITH US ON THURSDAY, OCTOBER 30, AT 3:35 P. M.

ROOM NUMBER WILL BE POSTED.





Collage by G. Chernisoff, G. Goldberg,
M. Blitstein, D. Beit

CONTINUED FROM PAGE 1

THE HUMANISTIC REVOLUTION

BY William Swartley, Ph. D.

characteristic of the humanistic revolution is that it is much broader in scope than earlier revolutions, which had a primarily religious, political or economic character. The social phenomena most similar to the current revolution were the first centuries of Christianity, before Christianity was "organized."

Realizing that our revolution is young and rapidly gathering momentum, here are three things we believe:

We believe in the expression of all human potentialities rather than in the necessary repression of man.

We believe in Constitutional Law rather than Law-and-Order.

We believe in many kinds of love.

WE BELIEVE MAN IS POTENTIALLY GOD

We are not afraid of man. We are not threatened by what will happen if we succeed in letting ourselves flow freely into the world. We view man as essentially good—that is, born with a "clean" soul. We see the major problems of the world growing from the way our society snuffs out children's individuality and makes them conform. We are Christians in the sense that we seriously try to follow the injunction "Be not conformed to this world." (Romans 12:2) We see our parents attempting to conform children to a society which they admit they do not like. Therefore, we accept the conditions established by Jesus, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he can not be my disciple." (Luke 14:26)

WE BELIEVE IN CONSTITUTIONAL LAW RATHER THAN LAW-AND-ORDER

We believe in law. We do not believe in law-and-order. We believe that simple Constitutional Law is the best guarantee or order. When the "and order" is tacked on to law, we know those who speak of "law-and-order" no longer mean law, but something else. That "something else" is obviously repression. The police in Philadelphia do not stand for law. In practical terms that means they break the law. For instance, when the police penned anti-Humphrey pickets behind barricades when he came here just after his nomination, they knew they were breaking the law. In court, they were enjoined not to do it again. They justified breaking the law in the name of law-and-order. They obviously do not believe in the Constitution or the democratic process. They are afraid of people expressing themselves in a democratic fashion. We like people and still believe they can work out their fate best through the democratic process.

The best way for the "establishment" to understand us (if they want to do so for any purpose other than manipulating us) is to realize that we believe that what

we were taught in school about the United States of America is still a possibility which we can bring into being. We are clear that America is not what we were told it was. But we think that the idea of America is still a good one and want to try it. We know that Jefferson in his time and many people in power today leave many people out when they say, "All men are created equal." I believe all men are born equal—just like they told me in elementary school.

WE BELIEVE IN MANY KINDS OF LOVE

We are determined to love more than any previous culture. We are trying (with inconsistent success) to love many different ways:

We are trying to love our own bodies.

We are trying to love the whole human race (people with all shades of skin color)

We are trying to love people without having to own them.

We are trying to love Russians, Chinese, Cubans, Communists, all our "enemies" (We are even trying to love the police who try to repress us).

We are trying to love people rather than things.

WE ARE TRYING TO LOVE OUR OWN BODIES

We try to love our own bodies, which is not easy in our culture. I went to the Troc burlesque show recently and concluded that at least the majority of the strip-tease dancers did not like their bodies. On the other hand, many go-go dancers appear to like their bodies. I especially remember one bare-breasted, hippie-type go-go dancer in a Times Square bar who appeared to truly worship her body via dancing. I hope she loves a lot of other things too.

Without going into history, the rejection of the body took root in our culture with the addition of Paul's letters to the "good news" of the New Testament. For 1000 years Paul's rejection of the human body, and sexuality was "bad news" which contaminated the Gospel which Jesus gave the world. I wish the current acceptance of the body was more a part of the wave of freedom which is flowing over our planet. Instead, it has more to do with the technological explosion which seems to have no end, especially the medical technology of "the pill." Within my lifetime a contraceptive chemical will be discovered which will be placed in our water supply along with chlorine and fluoride which will render either all males or all females sterile without an antidote available at the drug store. At that point the separation of sexual relations from marriage will be complete. Among humanistic revolutionaries now, sex is usually for fun. We are certainly hedonists in that we like all sorts of fun, especially sex because it can be so much fun. But do not underestimate us, we are much more than hedonists. We are trying to be whole persons and avoid any single label.

The current skirt height and transparent clothes are an expression of several major streams within the revolution, the attempt to love our own bodies and the related sexual freedom being only two forces. A third force is the overall pressure toward more openness and honesty and less silly game-playing. In simplest terms, a transparent blouse is an invitation for an honest relationship, often non-sexual. If you do not know what else to do and don't want to stare, you can complement the girl on the shape of her breasts. But only if you really like the shape of her breasts.

WE ARE TRYING TO LOVE THE WHOLE HUMAN RACE

Although the Kerner Report concluded that all of us are contaminated by white racism, revolutionaries appear least damaged by the epidemic of racism in our history. Therefore the blacks and whites dancing together at the Electric Factory and working together for McCarthy. As we multiply, there will be ever more intermarriage between "races" and, in another century, we will be well on the way to a human race.

WE ARE TRYING TO LOVE PEOPLE WITHOUT TRYING TO "OWN" THEM

We don't think much of the institution of marriage as we have seen it. Marriage seems to have been invented by women during the beginnings of agriculture, taken over by men with the beginnings of armies, and re-possessed by women via divorce courts. For several thousand years until this century, most men considered their wife a possession. In any case, we do not think feeling that you own another person has much to do with love. Jealousy is a symptom of neurosis. Too often we have seen the institution of marriage used to try to club an ex-partner in a divorce court. What is our answer?

As a first step we need two kinds of marriage—a trial marriage without children and a second marriage with children. They should have separate prerequisites for a license; different laws regarding the dissolution of the marriage. Because the "establishment" has not yet seen fit to legalize trial marriages, we are forced to "live together" until we are sure with whom we want to have children. At least our form of trial marriage reduces the total number of divorces. It also helps assure that people don't get married and have children just because they wanted to experience sexual relations for the first time or because they wanted a guaranteed bed partner.

We are experimenting with other forms of marriage. "The Pill" plus the economic emancipation of women and the crumbling of authoritarian organizations of all kinds, especially religious bureaucracies, means that sexual relations will be increasingly enjoyed with some kind of group of people. Such groups are now called communes, expanded families, or tribes. Most of them do not work well yet, but neither does marriage as we know it.

WE ARE TRYING TO LOVE OUR ENEMIES

I was taught to hate Russians because they are Communists. I was also taught to "love thy enemies," which sounded impractical. When I learned that the Russians are not Communists, I was confused about whom to hate. Later I learned that the Russians are teaching their kids just to hate the people who run out government—not all the rest of us. That sounded more consistent with Christianity. Finally I learned that there is no clear dichotomy between Capitalism and Communism. We are moving toward Communism (just like the Birchers say) and they toward more Capitalism. So who am I supposed to hate? Eventually I decided that since we both have hydrogen bombs, it doesn't make sense to hate anyone. Far more serious, we recognize our ancestors and the current "establishment" as imperialists—in many forms—cultural, economic, political, religious. We consider Russian imperialism in Czechoslovakia as bad as ours

in Viet Nam. We think that having discovered how to use black powder to make munitions rather than firecrackers did not give Commodore Perry the right to force his way into the Japanese way of life on our behalf. Maybe if we had let the Japanese alone we would not have had to fight them in World War II and their way of life might be less like our hectic pace. We believe many American Indian tribes were more civilized than we ever have been. Even Ben Franklin never figured out how the Delaware Indians functioned without laws, police, courts and jails. The United States Army practiced a semi-official policy of genocide toward the American Indians less than 100 years ago. We even practiced germ warfare on the Indians, giving them blankets contaminated with smallpox as part of a peace treaty.

In short, when you take a close look at our history, we are not so hot. The Vietnamese who we look down upon as technically backward and unwilling to fight, were civilized many years ago. They prefer enjoying life to war. On the other hand, they have proven they can fight to a standstill a foreign army which outnumbered them and has massive technical superiority. They practiced for years on the Chinese to get so good at it.

We will gladly export anything which someone asks for—like medical technology. We will resist shoving anything down anyone's throat just because we think it is good for them. We do not think our technological civilization is the epitome of man's development. We have a lot to learn from many cultures. For instance, we are impressed that Buddhists never resorted to the threat of death to make converts and have no history of wars in the name of religion.

We are increasingly interested in the vestiges of American Indian culture that we have not yet succeeded in wiping out. Dressing like them is an outward sign of our respect for the proud people whose help we accepted in order to survive, and then crushed, placing most of the remnants on reservations which are only a small step above concentration camps. The few tribes who survived onslaught are beautiful people. They are generally honest (we stole millions of acres because they assumed we were honest too), reserved (don't push themselves on anyone) and play games for the fun of it rather than to win (they usually don't keep score).

More important, the intact Indians provide an example of how a tribe functions which might help us out of the alienation which is the dominant characteristic (symptom) of the decade. Most of the North American Indians maintained their tribes through the lengthy decision making process we call consensus, which means nearly unanimous agreement of all concerned (as in a Quaker business meeting). Their decision making process appears to have worked (until we arrived and overwhelmed them with numbers and technology) because they lived in small tribes with a minimum of technology. Whether we can, or should even try, to get 200 million people back into tribes is unclear. Yet some industrial organizations in the USA, Yugoslavia and China are trying to do this.

WE ARE TRYING TO LOVE PEOPLE RATHER THAN THINGS AND POWER

We have a different conception of property. Most of us grew up

in affluence. Our parents who experienced the depression do not appear to enjoy their possessions. They seem too preoccupied with accumulating things and savings to enjoy anything. I am determined to enjoy whatever I have. I do not think I need as much as my father accumulated. I admire the Mesquakie Indians who had a tradition that it was inconceivable that any man could need to own more than can be carried on two horses. We are attempting to go BACK to a simpler life.

For millions of years men scrounged for a living. Many, even in our country, are still hustling a living. But for the first time in history, we have sufficient technology so that we, as a society, do not have to scrounge through life. We are not against technology. But we insist that it be used to render life more enjoyable rather than worshipped as if it were some kind of God. We think there are limits which must be imposed on technology, rather than assume the more technology the better. We have a deep-seated fear that we are slowly poisoning ourselves with our own technology. The Delaware River, the marine life which used to live in it, and the people who lived on its banks were better off before we arrived with all our technology. We believe that if our technology can not operate without poisoning the Delaware River, we can do without whatever that plant produces.

We believe that we are members of the generation in which technology reached its peak. We do not mean that the technological explosion will cease or should be ended. We mean that the time has finally come in human history that we can and must limit our own technology. As long as we could not feed and house the people of the world, almost anything which contributed toward that end was good in itself.

Now that we have finally achieved the technology to feed and house a given number of humans on this earth, the problem is how to distribute the necessary goods.

We are experimenting with new ways of living in the new age of technological affluence. The affluence is not yet distributed universally, so many of us are working toward that end. In the meantime, those of us who happen to have affluence are trying to enjoy it. Some call us stupid kids who will finally grow up. Others call us unrealistic idealists, because we do not think it is inevitable that there will always be "haves" and "have-nots" and that "haves" must fight to protect what they have. We really think technology has brought us to a stage in history which potentially renders fighting both unnecessary and destructive of the love and pleasure which could be ours.

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(Continued From Pg. 1)

ditional knowledge as he disclosed his thoughts by saying, "I have a few bones to pick with Temple myself."

Still another student contributed that she had phoned Temple to learn what credits could possibly be transferred and was told that an answer wouldn't be provided until she was admitted and had chosen her major as a junior.

Mr. Lewis suggested that the reason for Temple's statement was because "they don't have anyone to do it" (the transaction). He continued, "You have to have a pretty strong ego to start with Temple, but if you've dealt with us, you have a pretty good beginning!"

A former student at Temple advised, "If you want to go to Temple, don't get involved with the Basic Studies Department, but, instead, if you can, go above their heads and talk to the people connected with the special school you want to enter!"

Final suggestions for those interested in transferring to Temple included, 1) have your high school send your transcript to the administration office; 2) have CCP send your records also; 3) send your application in or a note informing Temple that your records will follow and the application will also as soon as you can get a hold of a copy since they haven't come in yet (for the February semester); and 4) if you are going to take a language on the 300 level, take 311-312 rather than 301-302 because Temple differentiates between the two, feeling that the former is the "true" literature course while the latter is still basically conversational. Please note that this excludes German.

The discussion then turned to Penn State's two campuses, University Park and Capital Campus, which were represented on October 22.

"University Park doesn't like women," declared Mr. Lewis. "Men supposedly need a 2.6 average and women a 2.8 because women are supposed to be more intelligent."

In reply to a question, Mr. Lewis exclaimed, "Swarthmore has not been terribly hospitable—they've been polite!"

Additional information was available for the studentry to keep. Four typewritten sheets were devoted to "Business Programs in State Colleges in Pennsylvania" stating various schools, the business courses they offer, entrance requirements and procedures, and their costs. Another four sheets concerned "How Your Placement Office Can Help You" including its purpose, facilities and resources, services and guidelines for effecting transfer to another educational institution. This was followed by sample letters requesting applications and/or financial aid.

THOUGHTS ON GOVERNMENT: CAN STUDENTS CONTROL THEIR OWN DESTINY

By Alan Glazerman

Just what is a student representative government anyway?

I do not think it would be facetious to say that representative government should be both philosophically and ethnographically indicative of the school population.

Now, the medium of statecraft chosen for the particular form of government at C.C.P. has been the parliament system. This system has been initiated as a form of government that the student body could voluntarily support.

At the onset of the first tentative meeting with the Administration, the student representatives, in caucus assembled, put their doubts in temporary arrest and agreed to try this new method of representation.

This assent came about because the students' method of government, the coalition of club mem-

berships, was deemed unacceptable to the prevailing political attitudes of the Administration.

Although the point about representation is still moot, no other alternative was then open to the assembled students.

So then, it is still germane to ask; what powers will accrue to this government, what kind of government will be representative of student opinions, what is relevant student participation in a government?

As previously indicated the student government movement did not "grow like Topsy" from a politically deprived populace. So then, since broad student representation has been repeatedly found wanting, why must the elitists among the students act as the agents of the apathetic?

Maybe W. E. Dubois was right

in agreement with Platonic thought when he endorsed the concept of the "talented tenth" to lead this race, but his attitude, like the attitudes of administrators that search the crevices of studentry for representative, is essentially undemocratic.

The student body must have among itself leaders who have the power to rise phoenix-like above the ashes of years of enforced docility. These leaders must have the ability to articulate the philosophical and political values of this most pluralistic of institutions.

Demographically, any truly representative government should consist of at least a bare majority of the student population.

No representative body at C.C.P. should be set up until fifty percent of the students are numerically present and represented in the go-

vernment. The Parliament that has been proposed has the potential to philosophically represent the majority or indeed all of student opinion. One man might do all of that if his views were broad enough. But, to the popular will, a dictator is unconscionable even if this dictator is representative of all students' opinions.

A government in the pluralistic system would have to filter through different sociological and philosophical conflicts in a governmental pressure cooker. What ensues from the pressure is deemed by the people who set the pressure cooker to cooking as representative of a broad popular base.

The decisions of any student governmental can be dismissed out of hand, but the form in which the decision making process is constructed is deemed essential. This enforces the administrative need to have a government that conforms to popular democratic myth even though the government might be only be democratic in form and composition. What I want is a government that is both democratic in form and composition. This does not mean that this kind of government will make decisions faithful to the wants and needs of the populace. Only maturity and responsiveness to the electorate will allow representative government, but my way is a least not a functionally ineffective departure point.

My position is clear enough. I want a spontaneous student movement that is existentially committed to govern itself in an equitarian manner both philosophically and demographically.

All else is pious fraud. Until the popular will has expressed any attempts to exhort, the popular will impose an artificial structure on the popular conscience.

Furthermore, the powers of government flow from the bottom up in my system, not from the top down, as in the Administrations' system. But the time for talk has ceased . . . the student must be heard.

MAN OF ACTION LAUDS REVOLUTION

BY MARC WERLINSKY

Chuck Moore has no claims to being just any ordinary person. Not after growing up with Malcolm X, together collecting numbers in order to seek out an existence in Whitey's world, and standing by his side as the black martyr was felled by an assassin's bullets. And certainly not after being one of the major figures involved in the opening of the Girard College doors to blacks.

"It feels pretty good to come back here to Philadelphia and enter a college through the front door," Mr. Moore told a group of interested students (mainly from the Black Students League) who filled Room 511, on Tuesday, Oct. 14, at 11:15 a.m. to hear his lecture entitled "Black Revolution: Analysis of Nationalism, Separatism, and Militancy."

Mr. Moore divides the black revolution into moderate, militant, and separatist factions. Of the three, he says the separatist movement is the strongest, most meaningful, and largest growing. The policy of this movement, is to form a black man's government separate from that of the United States. Their attempts, says Moore, "could develop into one of the biggest blood wars."

The moderate movement has not been successful in its endeavors, and therefore, according to Moore, the attention to most of the young blacks has focused upon the militant program. "The government of the United States has a bad habit of never believing what they hear," he proclaimed with anger in his eyes. "You'll ask once, then we're gonna take it, and we're gonna get it!" Mr. Moore attributes the rise in black militancy to the U.S. Government. "The Constitution doesn't mean a damn thing to the black man."

"The policeman is the biggest factor of the black revolution today." In later references to the police, Mr. Moore remarked that he could not help but substitute the word "pig" in its place. Events of police persecution against the black man lie heavy on his mind as he has been witness to them throughout his life.

A consultant to the Mayor's Committee on Youth Opportunity in Jersey City and a tele vision producer and consultant to Huntley and Brinkley, Mr. Moore is a severe critic of President Nixon's administrative policy. He finds it difficult to understand the ignorance and stupidity of Nixon's remark that "we have to take desegregation slowly." "There's got to be some changes . . . to include the black man, for the black man, by the black man." He remarked of the occasion when someone had asked him what he thought of the President. "As little as possible," was his reply.

The audience was held spell-

bound as Mr. Moore preached on the ethics of the black revolution. "What happened to the Jews in Germany should be a wonderful example to you as black people; to what can happen to you . . . We have found more ways to integrate than The Man (commonly referred to as Whitey) can segregate and he's in trouble . . . What you want is what you paid for with the blood, sweat, and toil of your forefathers."

As an opponent of the Vietnam War, Mr. Moore will be going to Hanoi on Nov. 15 to do a film. "The best way to end the war," Moore claims, "is to reverse the draft ages." When one stops and thinks about it, one sees that Chuck Moore certainly makes his point, as he did throughout his entire address.

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OPEN FOR REBUTTAL

BY BRITTON C. JONES

The Administration of CCP is a group that is very difficult to understand. Their incomprehensibility is brought out in several instances and these will be given to the reader in the form of a comparison.

The Vietnam Moratorium Movement that took place on this campus on Oct. 15 was not solely a student movement. The helpful Administration granted and gave aid (fatherly advice) and offered substantial help (paper for leaflets, grating O.K.'s for room occupation, and other little assistances). All in all, the Vietnam Moratorium Movement for students of CCP met little resistance and had plenty of helpful alternatives.

On the other side of the fence, we compare the Moratorium with a functioning periodical, THE COMMUNICATOR. In this affair, things were a bit different. Through the summer the student paper had an office on the 5th floor where the paper had been initially founded. Most of the editors were away enjoying the summer, but a few were working here at CCP and keeping things somewhat together.

With the school year closing by moving into the fifth floor, room after room, slowly gave up their past. Club offices, the recreational area, and lounges took on an air of classrooms. By the third week of August only two organizations survived, Student Activities and THE COMMUNICATOR. However this was short-lived. A week later,

THE COMMUNICATOR bit the dust too. The editor-in-chief and a few of the senior editors were left with this question: Where to go from here? Student Activities granted them a corner in their office. But this too was short lived. Chaos was a very good reason for the termination in there.

Another problem facing THE COMMUNICATOR was the Orientation Day paper. One was requested to be printed. The staff, not fully intact, the summer going strong, only a few of the editors, the ones that had been working at school and two that had cut their summer short, began to work on this issue. Where? In room 519 which the Student Activities Office had attained for a week. The sword of Damocles was hanging over their heads, for after the week was up, there was nowhere to go, except in hallways or in a briefcase.

What staff there was at that time finished the paper and that coming Monday Orientation took place. With the onset of this happening, school started, the senior staff was intact, a potential staff was being formed and we were homeless. We were not the only journalistic organization with this plight. The Yearbook had the same problems. The fast-moving Editor-in-Chief of the present Yearbook was not contented to be homeless. Respectively, THE COMMUNICATOR and the Yearbook had contracts and time schedules to honor. The editor of THE Yearbook and an editor of THE

COMMUNICATOR went to Mr. Brennan to receive an OK for space on the mezzanine, for from what he had been told, no other place existed.

After much red tape and harassment for this space, it was finally granted. Space is all we got, but that wasn't enough. Filing cabinets were needed, desks, tables, and a few other bare essentials were needed. They were attained not in the most legal way, but they were desperately needed. THE COMMUNICATOR and the Yearbook respectively began to attack their noble attempt with some sort of base of operation. Both THE COMMUNICATOR and the Yearbook fought hard for what little they got. They are bent on the axiom "Don't give up the ship." We are called a "bastardly organization," this we might be by the nature of our situation this semester, but this certainly wasn't our choice.

What moves the Administration to supply help for student functioning? Fear or necessity? One would hope that student organizations with obligations to the institution and honoring contracts would have the necessary type of help. THE COMMUNICATOR is not the "bastardly organization" guilty of upheaval; it is the ignorance of the Administration that is to blame for this commotion.



MR. STAPELTON

THE TEACHER PROFILE

BY SCOTT FREEDMAN

Mr. Girard Stapelton, better known as Gary, a member of Biology Dept., is a most understanding and dedicated instructor.

He graduated from the University of Wisconsin, in 1963 where he majored in entomology (study of insects). Following his graduation he worked five years for the

Allied Chemical Co. in New York, as supervisor of product development for the United States, in the agricultural chemical division.

Making his home on a farm Pennsylvania Dutch country, Mr. Stapelton commutes to Philadelphia everyday to teach at CCP. He prefers doing this, rather than

AT THE THEATER "THE BOYS IN THE BAND"

BY JIM McGRATH

Mart Crowley's up-to-date tragic-comedy about homosexuals is brought to the Philadelphia stage direct from its New York opening, and its subsequent Boston and Los Vegas engagements. Robert Moore, who directed the original New York production, repeats his outstanding efforts on the Philadelphia stage. Producers Richard Barr and Charles Woodward brought the production to Philadelphia.

The play is a frank appraisal of homosexuality. Revolving around a party given for one of its elite, the two-part play turns from a hilarious look at the "gay" scene to a very serious look at the composition of these individuals. Only one member of the cast, Page Johnson, plays the stereotyped homosexual. The others include a school teacher and assorted businessmen. The point being made is homosexuality is now approaching the point of social awareness, if not social acceptance.

If the frank treatment of homosexuality gets people into the theater, the high level of acting keeps them there. In the feature role of Michael, who throws the party, George Pentecost, is superb. At first hilarious in manner and dialogue, as the play goes on, the guilt feeling, which has pervaded his entire being, comes across. The same goes for other members of the party. Hank the schoolteacher, shows grave misgivings for his having left wife and children to live with his friend Larry.

living closer to home. When I asked him why he prefers living on a farm, he replied "a farm is a nice peaceful place to live, to bring up kids, and it's not as hectic as a more populated area. It also affords me the opportunity to indulge in my favorite hobby, which is racing my thoroughbred horses in the summertime."



THE BOYS
IN THE BAND

Jered Mickey plays the role of Alan, Michael's old college friend who inadvertently walks in on the unusual party. A stray from the "straight" world, Alan stays against his better judgement. At the party he is shocked to find someone there very much like himself, and quietly understands the lives that the participants lead.

The play closes on a disquieting note, with the host having a near breakdown, then telling his guest of honor he will call him tomorrow. Directed excellently, acted well, with crisp, up-to-date (if not too up-to-date) dialogue, "The Boys in the Band" proves why it was the success it was in New York.

Mr. Stapelton enjoys teaching Community College because of the close relationship afforded with his students. Mr. Stapelton is particularly satisfied with the laboratory facilities at CCP, and is sure that a student can get as good an education in general biology here as in any other school in this area.

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